

The Sell-Out of America

DECLARATION OF INDEPENDENCE

versus

**DECLARATION OF
INTERDEPENDENCE**

plus

DECLARATION OF DEPENDENCE

Distributed by 20th Century Reformation Hour, Dr. Carl McIntire, Director. Sponsored by Christian Beacon, Collingswood, N.J.

PBC Mounts Fight Against Capitalism

The Peoples Bicentennial Commission, which follows the Communist line, is now making a public bid for heavy finances by attacking the capitalistic system. A large ad in the *New York Times* attracts the eye by featuring the Declaration of Independence, and then the Communist line is mounted against capitalism. This is identically the propaganda that is being used in Africa to discredit the United States.

It is significant that it is at this point

that these forces that are determined to destroy the United States mount their first major attack. The capitalists of the country who have made their money in a free enterprise system sit around and make no effort to mount a counterattack and expound the blessings of liberty, one of which is the right of men to own their own businesses. The United States has by statute provided antitrust laws which are to protect the people from monopolies.

Such attacks as these can now be

(Photographically reproduced from the New York Times, January 18, 1976.)

After 200 years, it's time to teach big business a few lessons about democracy.

200 years ago, a band of troublemakers we now call the Patriots started a revolution in America.

Over many of the same problems we face today:

High prices. Shortages of vital goods. Unfair taxes. Growing unemployment. Discrepancies in wealth. Corruption in government.

These were the burning issues of the 1770's!

Back then, our founders pointed an accusing finger at the British government and its rich merchant friends.

Today, we at the Peoples Bicentennial Commission are pointing the finger at big business and its friends in the American government.

We believe there is nothing democratic about the way a handful of giant corporations dominate American life. From the aisles of the supermarket to the halls of Congress.

These Corporate Monarchs are so powerful they defy the laws of our society. They fix prices. Destroy our environment. Manufacture unemployment. Dodge our tax laws. Manipulate our government. And undermine foreign governments.

At PBC we think 1976 is the time for a new movement to challenge the awesome influence of big business over our lives. We know millions of Americans already agree with us.

A recent nationwide poll conducted for us by Peter D. Hart Research Associates shows 49 percent of Americans approve of such a movement.

We have been preparing for 1976 for five years.

Today we have 71 PBC chapters and 20,000 supporters from every state in the union.

Hundreds of thousands of people read our literature distributed by schools, libraries, churches, civic and community groups, and bookstores. Many more are reached by our TV and radio public service messages on hundreds of stations.

All we need to become an army of new American patriots is one thing: You.

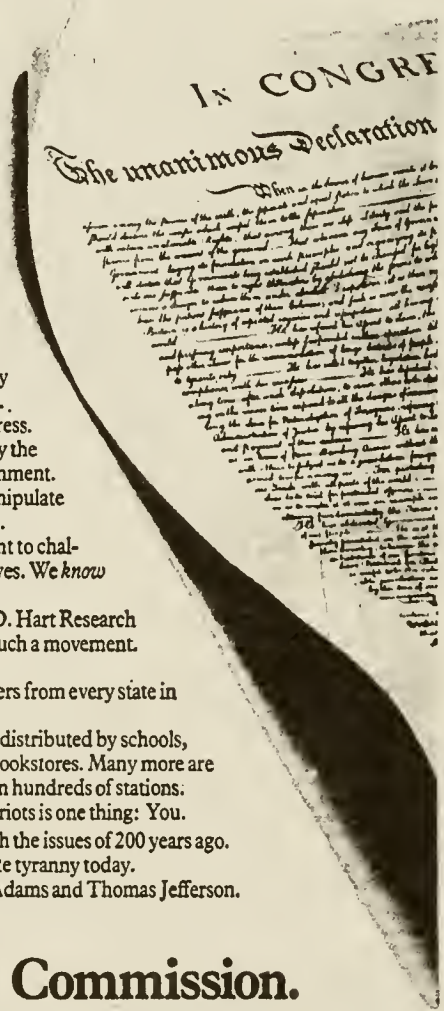
Your support will help us re-acquaint Americans with the issues of 200 years ago. And it will help us conduct a campaign against corporate tyranny today.

Our country needs modern-day versions of Abigail Adams and Thomas Jefferson.

Declare your independence in 1976!

Join us today.

Peoples Bicentennial Commission.



expected to unsettle particularly the youth and turn them into revolutionaries to bring about the downfall of the United States.

Declaration Glorifies God

The Declaration of Independence, July 4, 1776, has four references to God. They are magnificent. It is because of God and the life and liberty which He has provided man that the move to overthrow tyranny was made. God is appealed to as the Supreme Judge, and all is being done in the light of man's responsibility to Him. Finally He is the one who will protect them and give them victory. The Declaration is a religious document; it is a separation document; it is an unamendable document; it is a testimony. In witness men signed and pledged.

The Declaration of Interdependence has no references to God or any dependence upon anyone. It is humanistic, atheistic, and without moral foundation. Man is simply afraid of what man will do in extinguishing man, and man is going to help himself.

The contrast between these two documents in itself would be enough to lead every God-fearing man to realize that the path of interdependence with the Communist world is the path to ruin and to the death of the United States.

A Religious Document

The Declaration of Independence is written in such small script and the facsimiles of it used for pictures are so difficult to read that the substance of the document is virtually lost to the American people. It needs to be printed in large, heavy type and kept within the covers of one's personal Bible.

The references to God make the Declaration of Independence a religious document. The first reference speaks of "the laws of nature and of nature's God." Because of this revelation of God, man is entitled to what God has ordained for him. It is under this comprehension of God and loyalty to Him that the great movement for independence was born,

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Declaration of Independence

IN CONGRESS, JULY 4, 1776

A Declaration by the Representatives of the United States of America, in Congress Assembled

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.

He has refused his assent to laws the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and, when so suspended, he has utterly neglected to attend to them.

He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature,—a right inestimable to them, and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measure.

He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people.

He has refused, for a long time after such dissolutions, to cause others to be elected, whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise; the state remaining, in the mean time, exposed to all the dangers of invasions from without and convulsions within.

He has endeavored to prevent the population of these states;

for that purpose obstructing the laws for the naturalization of foreigners, refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.

He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

He has made judges dependent on his will alone for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, and sent hither swarms of officers to harass our people and eat out their substance.

He has kept among us in times of peace standing armies, without the consent of our legislatures.

He has affected to render the military independent of, and superior to, the civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitutions and unacknowledged by our laws, giving his assent to their acts of pretended legislation:

For quartering large bodies of armed troops among us;

For protecting them, by a mock trial, from punishment for any murders which they should commit on the inhabitants of these states;

For cutting off our trade with all parts of the world;

For imposing taxes on us without our consent;

For depriving us, in many cases, of the benefits of trial by jury;

For transporting us beyond seas, to be tried for pretended offenses;

For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies;

For taking away our charters, abolishing our most valuable laws, and altering, fundamentally, the forms of our governments;

For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here, by declaring us out of his protection and waging war against us.

He has plundered our seas, ravaged our coasts, burned our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation, and tyranny already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

He has excited domestic insurrection among us, and has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. A prince whose character is

thus marked by every act which may define a tyrant is unfit to be the ruler of a free people.

Nor have we been wanting in our attentions to our British brethren. We have warned them, from time to time, of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity; and we have conjured them, by the ties of our common kindred, to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity which denounces our separation, and hold them, as we hold the rest of mankind, enemies in war, in peace friends.

We, therefore, the representatives of the United States of

America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare, That these united colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved; and that, as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and do all other acts and things which independent states may of right do. And, for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

JOHN HANCOCK, *President*

(From the Westminster Confession of Faith)

CHAPTER XXIII.

OF THE CIVIL MAGISTRATE.

I. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.

III. Civil magistrates may not assume to themselves the administration of the Word and Sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the

full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

IV. It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him. from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

Religious Document

(Continued from page 2)

sustained, and carried to victory. This reference to God follows the Mayflower Compact which the Pilgrims signed. There, too, they had their five references to God. This is the God of the Bible. What is said about God in this Declaration could only mean the God of Holy Scripture. It is this Scripture that is on the Liberty Bell. It is this Bible that George Washington has his hand upon in the statue erected in front of Independence Hall.

The second reference declares that all men "are endowed by their Creator with certain unalienable rights." These are specified: "life, liberty, and the pursuit of happiness." The Declaration maintains that to secure these rights governments

are instituted. The beauty, the sequence, and the order of the thinking of our fathers as outlined in the Declaration is commanding. The Creator is being honored. The will of the Creator is being followed. God, the Creator is being glorified. No wonder these men consider their cause righteous and holy. It was the cause of God.

The third reference is found in the last paragraph where the 57 signers representing the 13 colonies appealed "to the Supreme Judge of the world for the rectitude of our intentions." Their hearts, their motives, their consciences were open before God, and He knew that what they were doing was based entirely upon loyalty to Him and His revelation. They were giving account of themselves to God.

The fourth reference is in the

concluding sentence where they reveal their "firm reliance on the protection of Divine Providence." They called upon God to take care of them and see them through the struggle to victory. He did. And then they put on all the coins of the realm for us to witness today, "In God We Trust."

Why has this Declaration of Independence been consigned to the realm of relics? Why is it not read and studied in the schools of the land any more? Why is it not discussed in the legislative assemblies in the halls of Congress? Something has happened. Prayer and Bible reading are no longer possible in the schools of the land. The forces that promote atheism are gaining their victories in the name of humanity. Humanity has become God, and God has degenerated to the level of some

(Continued on page 10)

Declaration of Interdependence

WHEN IN THE COURSE OF HISTORY the threat of extinction confronts mankind, it is necessary for the people of The United States to declare their interdependence with the people of all nations and to embrace those principles and build those institutions which will enable mankind to survive and civilization to flourish.

Two centuries ago our forefathers brought forth a new nation; now we must join with others to bring forth a new world order. On this historic occasion it is proper that the American people should reaffirm those principles on which the United States of America was founded, acknowledge the new crises which confront them, accept the new obligations which history imposes upon them, and set forth the causes which impel them to affirm before all peoples their commitment to a Declaration of Interdependence.

We hold these truths to be self-evident: that all men are created equal; that the inequalities and injustices which afflict so much of the human race are the product of history and society, not of God or nature; that people everywhere are entitled to the blessings of life and liberty, peace and security and the realization of their full potential; that they have an inescapable moral obligation to preserve those rights for posterity; and that to achieve these ends all the peoples and nations of the globe should acknowledge their interdependence and join together to dedicate their minds and their hearts to the solution of those problems which threaten their survival.

To establish a new world order of compassion, peace, justice and security, it is essential that mankind free itself from the limitations of national prejudice, and acknowledge that the forces that unite it are incomparably deeper than those that divide it—that all people are part of one global community, dependent on one body of resources, bound together by the ties of a common humanity and associated in a common adventure on the planet Earth.

Let us then join together to vindicate and realize this great truth that mankind is one, and as one will nobly save or irreparably lose the heritage of thousands of years of civilization. And let us set forth the principles which should animate and inspire us if our civilization is to survive.

WE AFFIRM that the resources of the globe are finite, not infinite, that they are the heritage of no one nation or generation, but of all peoples, nations and of posterity, and that our deepest obligation is to transmit to that posterity a planet richer in material bounty, in beauty and in delight than we found it. Narrow notions of national sovereignty must not be permitted to curtail that obligation.

WE AFFIRM that the exploitation of the poor by the rich, and the weak by the strong violates our common humanity and denies to large segments of society the blessings of life, liberty and happiness. We recognize a moral obligation to strive for a more prudent and more equitable sharing of the resources of the earth in order to ameliorate poverty, hunger and disease.

WE AFFIRM that the resources of nature are sufficient to nourish and sustain all the present inhabitants of the globe and that there is an obligation on every society to distribute those resources equitably, along with a corollary obligation upon every society to assure that its population does not place upon Nature a burden heavier than it can bear.

WE AFFIRM our responsibility to help create conditions which will make for peace and security and to build more effective machinery for keeping peace among the nations. Because the insensate accumulation of nuclear, chemical and biological weapons threatens the survival of Mankind we call for the immediate reduction and eventual elimination of these weapons under international supervision. We deplore the reliance on force to settle disputes between nation states and between rival groups within such states.

WE AFFIRM that the oceans are the common property of mankind whose dependence on their incomparable resources of nourishment and strength will, in the next century,

become crucial for human survival, and that their exploitation should be so regulated as to serve the interests of the entire globe, and of future generations.

WE AFFIRM that pollution flows with the waters and flies with the winds, that it recognizes no boundary lines and penetrates all defenses, that it works irreparable damage alike to Nature and to Mankind—threatening with extinction the life of the seas, the flora and fauna of the earth, the health of the people in cities and the countryside alike—and that it can be adequately controlled only through international cooperation.

WE AFFIRM that the exploration and utilization of outer space is a matter equally important to all the nations of the globe and that no nation can be permitted to exploit or develop the potentialities of the planetary system exclusively for its own benefit.

WE AFFIRM that the economy of all nations is a seamless web, and that no one nation can any longer effectively maintain its processes of production and monetary systems without recognizing the necessity for collaborative regulation by International authorities.

WE AFFIRM that in a civilized society, the institutions of science and the arts are never at war and call upon all nations to exempt these institutions from the claims of chauvinistic nationalism and to foster that great community of learning and creativity whose benign function it is to advance civilization and the health and happiness of mankind.

WE AFFIRM that a world without law is a world without order, and we call upon all nations to strengthen and to sustain the United Nations and its specialized agencies, and other institutions of world order, and to broaden the jurisdiction of the World Court, that these may preside over a reign of law that will not only end wars but end as well that mindless violence which terrorizes our society even in times of peace.

WE can no longer afford to make little plans, allow ourselves to be the captives of events and forces over which we have no control, consult our fears rather than our hopes. We call upon the American people, on the threshold of the third century of their national existence, to display once again that boldness, enterprise, magnanimity and vision which enabled the founders of our Republic to bring forth a new nation and inaugurate a new era in human history. The fate of humanity hangs in the balance. Throughout the globe, hearts and hopes wait upon us. We summon all Mankind to unite to meet the great challenge.

— Henry Steele Commager

October 24, 1975



World Affairs Council of Philadelphia



(Photographically reproduced)

CEREMONIAL SIGNING

of

"A Declaration of INTERdependence"

by

Members of the Congress of the United States of America

House of Representatives Chamber

Congress Hall, Independence National Historical Park

Philadelphia, Pennsylvania

Eleven-thirty o'clock in the morning

Thirtieth of January, 1976

PROGRAMME

Call to Order

Frederick Heldring, Chairman
Declaration of INTERdependence Program

Prayer of Rededication

Rev. Ernest A. Harding, Rector
Christ Church

Public Affirmation: "We pledge ourselves to belief and action to
become torch-bearers of freedom's light divine."

Remarks

Frederick Heldring

Reading of the Declaration

Neil S. Silverman - Northeast High School
Mark T. Jewell - Father Judge High School
Eva Marie Wells - High School for Girls

Roll Call of Signers

Hon. Joseph S. Clark

Signing of The Declaration by Members of Congress

"The United States in an
Interdependent World"

Hon. Edward G. Biester, Jr.

Congressional Delegation for Ceremonial Signing in Philadelphia

Rep. Edward G. Biester, Jr. of Pennsylvania
Rep. Jonathan B. Bingham of New York
Rep. Goodloe E. Byron of Maryland
Rep. Cardiss Collins of Illinois
Rep. Silvio O. Conte of Massachusetts
Rep. Robert W. Edgar of Pennsylvania
Rep. Daniel J. Flood of Pennsylvania

Rep. Robert N. C. Nix of Pennsylvania
Rep. Richard Nolan of Minnesota
Rep. Henry S. Reuss of Wisconsin
Rep. Leo J. Ryan of California
Rep. Herman T. Schneebeli of Pennsylvania
Rep. Paul Simon of Illinois
Rep. Charles A. Vanik of Ohio

Hon. Jaime Benitez, Resident Commissioner of Puerto Rico

(Complete listing of members of Congress to sign Declaration overleaf.)

Members of Congress signing "A Declaration of INTERdependence"

(Photographically reproduced)

SENATORS

James Abourezk (D-S.D.)
Edward W. Brooke (R-Mass.)
Dick Clark (D-Iowa)
Alan Cranston (D-Cal.)
Frank Church (D-Idaho)
Jacob K. Javits (R-N.Y.)
Mike Gravel (D-Alaska)
Philip Hart (D-Mich.)
Vance Hartke (D-Ind.)
Mark Hatfield (R-Ore.)
Hubert H. Humphrey (D-Minn.)
Daniel K. Inouye (D-Hawaii)
Gale W. McGee (D-Wyo.)
George McGovern (D-S.D.)
Thomas J. McIntyre (D-N.H.)
Mike Mansfield (D-Mont.)

Charles McC. Mathias (R-Md.)
Lee Metcalf (D-Mont.)
Walter F. Mondale (D-Minn.)
Gaylord Nelson (D-Wisc.)
Robert Packwood (R-Ore.)
James B. Pearson (R-Kans.)
Claiborne Pell (D-R.I.)
William Proxmire (D-Wisc.)
Abraham A. Ribicoff (D-Conn.)
Richard S. Schweiker (R-Pa.)
Hugh D. Scott (R-Pa.)
John Sparkman (D-Ala.)
Adlai E. Stevenson, III (D-Ill.)
John V. Tunney (D-Cal.)
Milton R. Young (R-N.D.)
Harrison A. Williams, Jr. (D-N.J.)

REPRESENTATIVES

Carl Albert (D-Okla.)
Mark Andrews (R-N.D.)
John B. Anderson (R-Ill.)
Les Aspin (D-Wisc.)
Herman Badillo (D-N.Y.)
William A. Barrett (D-Pa.)
Berkley Bedell (D-Iowa)
Edward G. Biester, Jr. (R-Pa.)
Jonathan B. Bingham (D-N.Y.)
Edward P. Boland, Jr. (D-Mass.)
Richard Bolling (D-Mo.)
John Brademas (D-Ind.)
George E. Brown, Jr. (D-Cal.)
William M. Brodhead (D-Mich.)
Yvonne B. Burke (D-Cal.)
Goodloe E. Byron (D-Md.)
Robert Carr (D-Mich.)
Cardiss Collins (D-Ill.)
Silvio O. Conte (R-Mass.)
John J. Conyers, Jr. (D-Mich.)
James C. Corman (D-Cal.)
George E. Danielson (D-Cal.)
Ronald V. Dellums (D-Cal.)
Robert F. Drinan (D-Mass.)
Robert B. Duncan (D-Ore.)
Robert W. Edgar (D-Pa.)
Don Edwards (D-Cal.)
Joshua Eilberg (D-Pa.)
Millicent H. Fenwick (R-N.J.)
Daniel J. Flood (D-Pa.)
James J. Florio (D-N.J.)
William D. Ford (D-Mich.)
Edwin B. Forsythe (R-N.J.)
Donald M. Fraser (D-Minn.)
Sam M. Gibbons (D-Fla.)
William J. Green (D-Pa.)
Gilbert Gude (R-Md.)
Thomas R. Harkin (D-Iowa)
Michael Harrington (D-Mass.)
Augustus F. Hawkins (D-Cal.)
Henry Helstoki (D-N.J.)
Frank Horton (R-N.Y.)
Robert E. Jones (D-Ala.)
Barbara Jordan (D-Tex.)
Martha E. Keys (D-Kans.)
Robert R. Legett (D-Cal.)

Norman F. Lent (R-N.Y.)
Clarence D. Long (D-Md.)
Torbert H. Macdonald (D-Mass.)
Paul N. McCloskey, Jr. (R-Cal.)
Matthew F. McHugh (D-N.Y.)
Spark Matsunaga (D-Hawaii)
Lloyd Meeds (D-Wash.)
Ralph H. Metcalf (D-Ill.)
Helen D. Meyner (D-N.J.)
Edward Mezvinsky (D-Iowa)
Abner J. Mikva (D-Ill.)
Norman Y. Mineta (D-Cal.)
Patsy Mink (D-Hawaii)
William S. Moorhead (D-Pa.)
John E. Moss (D-Cal.)
Thomas E. Morgan (D-Pa.)
John M. Murphy (D-N.Y.)
Robert N. C. Nix (D-Pa.)
Richard Nolan (D-Minn.)
Richard L. Ottinger (D-N.Y.)
Claude D. Pepper (D-Fla.)
Charles B. Rangel (D-N.Y.)
Thomas M. Rees (D-Cal.)
Henry S. Reuss (D-Wisc.)
Frederick W. Richmond (D-N.Y.)
Peter W. Rodino, Jr. (D-N.J.)
Fred B. Rooney (D-Pa.)
Charles Rose (D-N.C.)
Edward R. Roybal (D-Cal.)
Leo J. Ryan (D-Cal.)
Fernand J. St. Germain (D-R.I.)
Herman T. Schneebeli (R-Pa.)
Patricia Schroeder (D-Col.)
John F. Seiberling, Jr. (D-Ohio)
Paul Simon (D-Ill.)
Fortney H. Stark (D-Cal.)
Louis Stokes (D-Ohio)
James W. Symington (D-Mo.)
Frank Thompson, Jr. (D-N.J.)
Paul E. Tsongas (D-Mass.)
Morris K. Udall (D-Ariz.)
Lionel van Deerlin (D-Cal.)
Richard F. Vander Veen (D-Mich.)
Charles A. Vanik (D-Ohio)
Bob Wilson (R-Cal.)
Clement J. Zablocke (D-Wisc.)

ADDITIONAL DELEGATES

Hon. Jaime Benitez, Resident Commissioner of Puerto Rico
Hon. Antonio B. Won Pat, Delegate of Guam



Philadelphia Inquirer / CHARLES W. JAMES

The Rev. Carl McIntire (with bullhorn) and Mrs. Brown (left), in cap) lead demonstration at Congress Hall

Hecklers call congressmen 'Tories'

By Larry Eichel
Inquirer Staff Writer

It is not often these days that U. S. congressmen are called "Tories." It happened yesterday on the streets of Philadelphia, right next to Independence Hall.

The occasion was the ceremonial signing of the Declaration of Interdependence, a sweeping, broadly worded statement about the need for nations to help each other. The declaration called for "a new world order of compassion, peace, justice and security."

The document, which does not commit anyone to do anything, had been

circulated by the local World Affairs Council and was publicly supported by 126 members of Congress. Ten of them were in Congress Hall yesterday to sign it.

But even before the ceremony started, about 200 demonstrators were marching around the building, singing, chanting and screaming in protest over the idea of interdependence.

Leading them was the fundamentalist radio preacher, the Rev. Carl McIntire, of Collingswood, N. J.

"If the Declaration of Interdependence is pursued," Mr. McIntire blasted on his bullhorn, "the next in order

will be the Declaration of Dependence—surrender!" Through it all, he waved his Liberty Bell Bible—a white Bible with a blue liberty bell on it—which he sells for \$10.

His troops, most of them elderly, carried a variety of signs: "Independence Yes, Interdependence Never;" "Benedict Arnold Supports Interdependence"; and "The Tories Would Have Signed a Declaration of Interdependence with King George III."

The performance on the street was not lost on the participants in the signing ceremony, held in the room where the U. S. Congress met in the 1790s.

The chairman of the event, Frederick Heldring, told the audience that in 1796 George Washington warned against involvement with other countries.

"At the moment, on the outside, it is obvious that some of us still believe in that," he said. "But believe

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Bulletin Photos by Michael J. Malcher

Rev. Carl McIntire holds a megaphone for Mrs. Catherine Brown, the woman who began speak-

ing from the visitors gallery during the proceedings.

250 Protest Unity Document

Advocates of a "Declaration of Interdependence" met yesterday in Congress Hall to celebrate that document while 250 persons gathered outside to protest the celebration.

Members of the World Affairs Council, which included former U.S. Sen. Joseph S. Clark Jr. met in the building west of Independence Hall to hail the document drafted by Amherst Univer-

sity historian Henry Steele Commager.

The protesters were led by the Rev. Carl McIntire of Collingswood, N.J. his group handed out literature which stated that the new declaration "ignores the realities of the present world... to unite with the enemies of freedom and the destroyers of capitalism spells certain doom."

Meanwhile, inside Congress Hall, Clark read a list of 126 members of the U.S. Congress who have promised to sign the Declaration of Interdependence.

A woman began speaking from the visitors gallery, but was escorted out by National Park Service guards.

Later she explained that she was protesting because "this is a world Communist movement inside here."

HECKLERS (Continued from page 8)

that in 180 years, the situation has totally changed."

Joseph S. Clark, former mayor and U. S. senator, was about to read the names of the signers when an elderly woman, wearing a pale-blue wool cap, stood up on the balcony and started shouting at Clark.

"Take her away, take her away," Clark shouted back. And a group of National Park Service rangers did take her away.

"This is a Communist state," said the woman — Catherine Brown, 82, of Cherry Hill, N. J. — as she was hustled down the stairs and out the door. "We don't have Patrick Henrys anymore!"

After the incident, the ceremony continued, highlighted by a speech by Rep. Edward G. Biester Jr. (R., Pa.).

"For us, the greatest risks lie in pretense, in pretending that we can be isolated," he said, with a refer-

ence to the demonstrators outside. "That pretense is a dangerous thing."

Then the ceremony ended, and the congressmen and the others walked outside to be confronted by Mr. McIntire and friends. A cordon of park rangers kept the two groups apart.

The demonstrators shouted "Tories," "Traitors," and "Go Back to Moscow" among other things. Then they sang "Onward Christian Soldiers" and "God Bless America." And then they went home.

Drive To End U.S. Sovereignty

The entire thrust and the whole purpose of the so-called Declaration of Interdependence is to persuade the American people voluntarily to surrender their independence. The document is built upon fear. Its first sentence holds before men "the threat of extinction." In order to be freed from such a nightmare, its signers are calling upon the American people to enter into a new world order. The founding fathers 200 years ago displayed a boldness and an enterprise when they brought forth a new nation out of 13 colonies. The same boldness and enterprise is now to be engaged in the inauguration of a new world state. This is the parallel of action.

In order to accomplish this, the document attacks what it calls "narrow notions of national sovereignty" and "chauvinistic nationalism." The thrust is against the United States as it is presently established under its Constitution and in the name of the "survival of Mankind" denigrates patriotism.

Following this the document asks for submission to "regulation by

international authorities" and "international supervision."

What is even more significant is that "common humanity" is supposed to possess all "resources of the earth," and there must be a redistribution of wealth and resources. The line that is so familiar to all Americans which the Communists are constantly using against capitalism and U.S. imperialism is incorporated into the document under "the exploitation of the poor by the rich and the weak by the strong violates our common humanity." A world government to end wars with international police is demanded with "a reign of law that will not only end wars but end as well that mindless violence which terrorizes our society."

The document totally ignores the present realities in international affairs. The Communists have a solution for it all which they are constantly emphasizing — world socialism. There will not be any "peace" until their system of slavery engulfs mankind. They are set on this course, and a Declaration of Interdependence aids them in their

propaganda and psychological warfare to engulf and destroy the capitalist world as the great enemy of order, peace, and freedom.

The fact that since World War II nation after nation has fallen under dictator and totalitarian regime makes impossible any thought of union with them.

The United States must provide leadership in the world at large for the cause of liberty, but to do this it must not only be free itself but it must exemplify freedom.

The appeal to fear and the threat of extinction is the weapon to force compromise and becomes the pressure that produces appeasement. The Declaration of Interdependence is devoid of any appeal to God which is found four different times in our own beloved Declaration of Independence.

The country today, however, with its confusion, crime, and demoralization, is in great peril, and its mind has been prepared by these forces that are aiding the Communist world to accept interdependence in the sense that America must surrender her freedom as a nation.

World Council Hit By McIntire Group

(Photographically reproduced
from the Philadelphia Evening
Bulletin, January 30, 1976)

By WALTER F. NAEDELE
Of The Bulletin Staff

The supporters of "independence" gathered outside Congress Hall in Philadelphia today as the proponents of "interdependence" met inside.

The two groups, for the most part, remained separate.

Former U. S. Sen. Joseph S. Clark Jr. and other members of the World Affairs Council met inside the building to the west of Independence Hall to celebrate the Declaration of Interdependence, a document put together last year by Amherst University historian Henry Steele Commager.

McIntire, Protesters

Outside were about 250 protesters led by the Rev. Carl McIntire, fundamentalist minister from Collingswood, N. J. Mr. McIntire and his group handed out leaflets which stated:

"This new declaration involves a modification of U. S. sovereignty and independence and ignores the reali-

ties of the present world . . . to unite with the enemies of freedom and the destroyers of capitalism spells certain doom."

Inside, Clark began reading a list of 126 members of U.S. Congress who have promised to sign approval of the Declaration of Interdependence.

Outside, Mr. McIntire began reading the same list as examples of those who would join the "enemies of freedom."

Inside, the voice of a woman, apparently an infiltrator from outside, sounded from the visitors' gallery.

"This is a world communist movement inside here," cried the woman.

"This building isn't just for Mr. Clark and his gang of one-worlders."

National Park Service guards escorted the woman from the Hall.

"Those who oppose change will not be able to change our determination to move forward," Sen. Clark told the insiders. Later he added: "I think it was rude of me not to listen to her."

Religious Document

(Continued from page 4)

pragmatic committee. He is a convenience, a formalism at the end of a presidential speech. He is for certain not the God whose servants defied the tyrants and died at Valley Forge where the commander-in-chief of the Continental army was seen upon his knees praying in the snow.

Washington knew that God. The 57 men who signed the Declaration exalted that God, and now what will the 215 million people who make up the United States of America do for that God?

He is the one who said, "Return unto me, and I will return unto you" (Mal. 3:7).

The Declaration of Independence should be required memory work in every school, every home, every church. This document glorifies God.

May this Bicentennial observance be used by all who know the Lord to call the nation to a full consciousness and a glorious reaffirmation of the Declaration. It should be signed afresh by every citizen.

'Ceremonial Signing' Of 'Declaration'

The "Ceremonial Signing of 'A Declaration of INTERdependence' by members of the Congress of the United States of America" was held at 11:30 a.m. on January 30, 1976, at the Congress Hall on Independence National Historical Park. Congress Hall is one of the wings of Independence Hall in Philadelphia where for many years the Liberty Bell has been on display. The signing was sponsored by the World Affairs Council of Philadelphia.

While Christians and patriots protested outside Congress Hall the signing of a Declaration that called for the end of national sovereignty, a number of U.S. Congressmen and special guests met inside the hall for the ceremony. The program was called to order by Mr. Frederick Heldring, chairman of the Declaration of Interdependence Program, and a "Prayer of Rededication" was offered by the Rev. Ernest A. Harding, rector of historic Christ Church in Philadelphia. All who attended the program were then asked to join in a "Public Affirmation": "We pledge ourselves to belief and action to become torch-bearers of freedom's light divine."

The Declaration was publicly read by three students from Philadelphia high schools: Northeast High School, Father Judge High School, and High School for Girls. The roll call of 126 signers was read by former U.S. Senator Joseph S. Clark, Jr., and congressmen in attendance came forward to sign the Declaration. Congressman Edward G. Biester, Jr., delivered an address titled "The United States in an Interdependent World," and the program adjourned to face the protesters outside the hall.

Mockery of Freedom At Independence Hall

The selection of Independence Square in Philadelphia for the signing of the Declaration of Interdependence became an offense to many. The signing of this document within the very hall, Congress Hall, where Washington was inaugurated President and the Continental Congress held its sessions, was a mockery. It did indicate that the promoters of the document were brazen and bold. Why did

Freedom is everybody's business—your business, my business, the churches' business; and a man who will not use his freedom to defend his freedom does not deserve his freedom.

they not go to San Francisco where the United Nations was born to press their support of the UN and the development of the world state? Why did they not seek the assembly hall of the UN itself? Their coming to Independence Square, the most sacred soil in all the United States, made them vulnerable to the charges that they so readily provoked.

Congressmen are supposed to serve their people, not work for the destruction of the people's liberties. The publication of the list of the congressmen in this issue of the paper should lead each congressman's constituents to request of him a repudiation of his signature. Every signer should be confronted by his own constituents. ●

(Photographically reproduced from a Bicentennial publication)

Interdependence Declaration Opens 13-Year Program

One of the Bicentennial celebration's objectives under the "Horizons 76" theme is to bring about recognition that world society is interdependent and that the problem-solving tradition of Americans can contribute in a large measure toward the improvement of the quality of life for themselves and for others.

Perhaps the most significant activity to materialize in this area of Bicentennial concern during 1975 was the launching of the Bicentennial Era program of the World Affairs Council of Philadelphia, "A Declaration of Interdependence", a five-step 13-year-long program designed to focus American attention on the need to deal with the reality of global interdependence.

The first phase of the program was launched on September 22 in Philadelphia with the announcement of a "Declaration of Interdependence" written expressly for the Philadelphia World Affairs Council by Professor Henry Steele Commager, one of America's foremost historians.

The objectives of the program are summarized in the preamble of the new declaration by Professor Commager as follows:

"When in the course of human events the threat of extinction confronts mankind, it is necessary for the people of the United States to declare their interdependence with the peoples of all nations and to embrace those principles and build those institutions which will enable mankind to survive and civilization to flourish."

The second phase will take place in January of 1976 when a distinguished group of members of Congress will gather in Philadelphia for a ceremonial signing of the declaration.

The third step will be a series of "Interdependence Assemblies" in Philadelphia during the spring and summer of 1976. The objective of the assemblies will be to help mold the country's foreign policy, public opinion and international cultural activities, with the expectation of achieving a broad impact upon America's global relationships. The assemblies will focus on such subjects as peace-making, health, population, nutrition, education, urban planning, energy, environmental protection, finance and trade, space exploration, the uses of ocean resources, nuclear disarmament, intercultural exchange, and world law and human rights among others.

The fourth step of the Council's program will be taken in the fall of 1976 with an exceptional convocation of leaders of the specialized agencies of the United Nations and the World Court.

The fifth step is the development of interdependence curricula for schools. The Council says it will expand its already established program in Pennsylvania and will work to ensure that the new declaration and its precepts will be included in the curricula and the texts of schools.

The Philadelphia public and parochial school systems have agreed to make the entire project a central focus of social studies programs through their respective systems during 1976-1977, and the National Education Association and the Council are cooperating in a wide-reaching national "interdependence" program, with assistance from the Overseas Development Council and the Foreign Policy Association of America.

letters

(Photographed as evidence)

Would a world authority mean the loss of our individual freedom?

Editor: The feature story in Nov. 23 Perspective section titled "A Declaration of Interdependence" is worthy of comment.

The proposal outlined in this extraordinary document sponsored by a group called the World Affairs Council of Philadelphia, is obviously a product of intellectual visionaries surveying world problems from their ivory tower.

ONE SECTION of the declaration calls for "a new world order of compassion, peace, justice and securi-

ty," a commendable objective. However, another segment declares: "We affirm that the economy of all nations is a seamless web, and that no one nation can any longer effectively maintain its processes of production and monetary systems without recognizing the necessity for collaborative regulation by international authority."

Regulation and authority on a world scale spell coercion, regimentation and the extinction of individual freedom, all of which are in direct contradiction with our American heritage.

Those promulgating this proposal fail to recognize that the United States has been engaged in a program of interdependence since the end of World War II. Almost every nation in the world has been the recipient of U.S. largess and charity since 1945. In addition to being the prime organizer of the United Nations, this country has scattered over \$150-billion of its wealth around the globe in foreign aid.

IT SEEMS ironic that the advocates of interdependence have selected the bicentennial year to embark on a crusade that would be tantamount to abolishing the Declaration of Independence. From the standpoint of reality, the first priority of the World Affairs Council of Philadelphia should be a program for worldwide transformation of human nature, before undertaking the more complex aspects of their elaborate blueprint for planetary management. — Robert A. Wright, St. Petersburg.

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